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Jami at-Tirmidhi, Volume 6, Glossary; page 584-585 -

“... [page 584] **Jahannam: Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse.** Islam teaches that God does not wish [page 584-585] to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. **There are seven levels of Hell-fire:** 1. Jahim—the **shallowest** level of Hell. It is reserved for those who believed in Allah and His Messenger, but who ignored His commands. 2. Jahannam—a **deeper** level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'ir—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allah will be sent on the Day of Judgment. **5. Ladha—will be the home of the Jews. 6. Hawiyah—will be the abode of the Christians.** 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah's creation are the Munafiqin (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger. A dweller of Hell is called a Jahannami. ...”

[01] In order to be a true Muslim, it is written for them:

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[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] In the hellfire:

Surah 19:66-72 (al-Hilali-Khan translation) -

“... [v.66] And man (the disbeliever) says: “When I am dead, shall I then be raised up alive?” [v.67] Does not man remember that We created him before, while he was nothing? [v.68] So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. [v.69] Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). [v.70] Then verily, We know best those who are most worthy of being burnt therein. [v.71] There is **not one of you but will pass over it (Hell):** this is with **your Lord**; a Decree which must be accomplished. [2] [v.72] **Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).**

[2] (V.19:71) See the footnote (C) of (V.68:42). ...”

Surah 19:71-72 (Yusuf-Ali translation) -

“... [v.71] Not one of you, but will **(2518)** pass over it: this is, with they Lord, a Decree which must be accomplished. [v.72] But We shall save those who guarded against evil, and We shgall leave the wrong-doers therein, (humbled) to their knees. ...”

***Yusuf-Ai translation notes on Surah 19:71 - “... 2518. ... (1) The general interpretation is that every soul must pass through or by or over the Fire. Those who have had Taqwa (see n. 26 to 2:2) will be saved by Allah's Mercy, while unrepentant sinners will suffer the torments in ignominy. ... (3) Some refer this verse to the Bridge over Hell, the Bridge Sirat, over which all must pass to their final Destiny. This Bridge is not mentioned in the Qur'an (R). ...”**

[03] The faith equal to the weight of a grain of mustard seed to be taken out from Hell:

Muslims, even Muhammad himself, according to the Qur'an, must enter Hell, and be delivered from it, as the Qur'an Surah 19:66-72 reveals.

Sahih al-Bukhari, Volume 1, Book 2, Number 21 -

“... Narrated Abu Said Al-Khudri: The Prophet said, “When the people of Paradise will enter Paradise and **the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred).** Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?” ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 42 -

“... Narrated Anas: **The Prophet said**, “Whoever said “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of a barley grain **will be taken out of Hell.** And whoever said: “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of a wheat grain **will be taken out of Hell.** And whoever said, “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of an atom **will be taken out of Hell.” ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 569 -

“... Narrated Abu Said Al-Khudri: I heard Allah's Apostles when his uncle, Abu Talib had been mentioned in his presence, saying, “May be **my intercession** will help him (Abu Talib) **on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil.**” ...”

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... **Narrated Abu Huraira:** The people said, “O **Allah's Apostle!** Shall we see our Lord **on the Day of Resurrection?**” **He replied**, “Do you have any doubt in seeing the full moon on a clear (not cloudy) night?” They replied, “No, O Allah's Apostle!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied in the negative. He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall **stay in this place till** our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, '**You are our Lord.**' **Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.' **There will be hooks like the thorns of Sa'dan in Hell.** Have you seen the thorns of Sa'dan?” The people said, “Yes.” He said, “These hooks will be like the thorns of Sa'dan but nobody except Allah knows

their greatness in size and these will entangle the people according to their deeds; **some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise.** He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, "Will you ask for anything more in case this favor is granted to you?" He will say, "No by Your (Honor) Power!" And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, "Allah said, 'That is for you and ten times more like it.'" Abu Huraira said, "I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides.'" Abu Sahd said, "I heard him saying, 'That is for you and ten times more the like of it.'" ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

"... **Narrated Abu Huraira:** Some people said, "O **Allah's Apostle!** Shall we see our Lord on the Day of Resurrection?" **He said,** "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Apostle." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, "No, O Allah's Apostle!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow

it, and he who used to worship false deities will follow them; and **then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to them in a shape they know and will say, "I am your Lord." They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire."** Allah's Apostle added, **"I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?"** The companions said, **"Yes, O Allah's Apostle."** He added, **"So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Maul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire** and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.'" Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise). Narrated 'Ata (while Abu Huraira was narrating): **Abu Said was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying:** "All this and as much again therewith are for you." Then Abu Sa'id said, "I heard Allah's Apostle saying, 'This is for you and ten times as much.'" Abu Huraira said, "In my memory it is 'as much again

therewith.” ...”

Sahih Muslim, Book 001, Chapter 81, Number 0349 -

“... Abu Haraira reported: The people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, shall we see our Lord **on the Day of Resurrection**? The Messenger of Allah (may peace be upon him) said: Do you feel any trouble in seeing the moon on the night when it is full? They said: Messenger of Allah, no. He (the Messenger) further said: Do you feel any trouble in seeing the sun, when there is no cloud over it? They said: Messenger of Allah, no. He (the Holy Prophet) said: Verily you would see Him like this (as you see the sun and the moon). God will gather people on the Day of Resurrection and say: Let every people follow what they worshipped. Those who worshipped the sun would follow the sun, and those who worshipped the moon would follow the moon, and those who worshipped the devils would follow the devils. **This Ummah (of Islam) alone would be left behind and there would be hypocrites too amongst it.** Allah would then come to them in a form other than His own Form, recognisable to them, and would say: I am your Lord. They would say: We take refuge with Allah from thee. **We will stay here till** our Lord comes to us. and when our Lord would come we would recognise Him. **Subsequently Allah would come to them in His own Form, recognisable to them, and say: I am your Lord. They would say: Thou art our Lord. And they would follow Him, and a bridge would be set over the Hell; and I (the Holy Prophet) and my Ummah would be the first to pass over it;** and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: O Allah! grant safety, grant safety. **In Hell, there would be long spits like the thorns of Sa'dan** He (the Holy Prophet) said: Have you seen Sa'dan? They replied: Yes, Messenger of Allah. He said: **Verily those (hooks) would be like the thorns of Sa'dan, but no one knows their size except Allah. These would seize people for their misdeeds. Some of them would escape for their (good) deeds, and some would be rewarded for their deeds till they get salvation. When Allah would finish judging His bondsmen and because of His mercy decide to take out of Hell such people as He pleases. He would command the angels to bring out those who had not associated anything with Allah; to whom Allah decided to show mercy. those who would say: There is no god but Allah. They (the angels) would recognise them in the Fire by the marks of prostration, for Hellfire will devour everything (limb) of the sons of Adam except the marks of prostration. Allah has forbidden the fire to consume the marks of prostration. They will be taken out of the Fire having been burnt, and the water of life would be poured over them, and they will sprout as seed does In the silt carried by flood. Then Allah would finish judging amongst His bondsmen; but a man who will be the last to enter Paradise will remain facing Hell** and will say: O my Lord I turn my face away from Hell, for its air has poisoned me and its blaze has burnt me. He will then call to Allah as long as Allah would wish that he should call to Him. Then Allah, Blessed and Exalted, would say: If I did that, perhaps you would ask for more than that. He would say: I would not ask You more than this, and he would give his Lord covenants and agreements as Allah wished, and so He would turn his face away from the Fire When he turns towards the Paradise and sees it, he will remain silent as long as Allah wishes him to remain so. He will then say: O my Lord I bring me forward to the gate of the Paradise. Allah would say to him: Did you not give covenants and agreements that you would not ask for anything besides what I had given you. Woe to thee! O son of Adam, how treacherous you are! He would say: O my Lord!

and would continue calling to Allah till He would say to him: If I grant you that, perhaps you will ask for more. He will reply: No, by Thy greatness, and he will give His Lord promises and covenants as Allah had wished. He would then bring him to the gate of the Paradise, and when he would stand at the gate of the Paradise, it would lay open before him. and he would see the bounty and the joy that there is in it. He would remain quiet as long as Allah would desire him to remain silent. He would then say: O my Lord, admit me to Paradise. Allah, Blessed and Exalted, would say: Did you not give covenants and agreements that you would not ask for anything more than what I had granted you? Woe to you! son of Adam, how treacherous you are! And he would say: O my Lord, I do not wish to be the most miserable of Thy creatures. He would continue calling upon Allah till Allah, Blessed and Exalted, would laugh. When Allah would laugh at him, He would say: Enter the Paradise. When he would enter, Allah would say: State your wish. He would express his wishes till Allah would remind him (the desire of) such and such (things). When his desires would be exhausted Allah would say: That is for thee and, besides it, the like of it also. 'Ata' b. Yazid said: Abu Sa'id al-Khudri was with Abu Huraira and he did not reject anything from the hadith narrated by him, but when Abu Huraira narrated: "Allah said to that man; and its like along with it," Abu Sa'id said: "Ten like it along with it," O Abu Huraira. Abu Huraira said: "I do not remember except the words: 'That is for you and a similar one along with it.'" Abu Sa'id said: I bear witness to the fact that I remembered from the Messenger of Allah (may peace be upon him) his words: "That is for thee and ten like it." Abu Huraira said: "That man was the last of those deserving of Paradise to enter Paradise." ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall **we see our Lord on the Day of Resurrection?** The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the

Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes, and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and **He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar. Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: "If you don't testify me in this hadith, then recite if you like: 'Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward'" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will**

come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah!, it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ...”

[04] Why do Muslims pray for Muhammad's peace [i.e. 'peace and blessings of Allah be upon him', etc], if he made it to Paradise???

Is not he their intercessor as shown above? See also Qur'an Surah 4:64:

Surah 4:64 (al-Hilali-Khan translation) -

“... We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful. ...”

The Qur'an teaches a semi-Purgatorial Hell-fire for some and an eternal tormenting of immortalized sinners for others, both of which are of Roman Catholicism, which is not surprising since Islam's origins are in the Roman Catholic sources [Khadija, and Waraqua], gnostic materials and pagan sources, all of which are in direct and stark contrast to the teaching of the Scripture [KJB].

Did you notice where the followers of Muhammad [“this nation”, and Qasim [Muhammad] himself are in the Sahih Hadith and Qur'an? They are in “Hell”, waiting to cross a “bridge” (As-Sirat) and be taken out of it at the “Day of Resurrection”.

Tafsir of al-Qurtubi; Glossary, page 780 -

“... Sirat: the narrow bridge which spans the Fire and must be crossed to enter the Garden. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to catch people as they cross it. ...”

[05] Muhammad, will be the first to cross:

Read again Muhammad's recorded words in those Sahih Hadith's:

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... Then Allah will come to them again and say, 'I am your Lord.' They will say, '**You are our Lord.**' **Allah will call them, and As-Sirat (a bridge) will be laid across Hell**

and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire.” Allah's Apostle added, “I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). ...”

Notice carefully, that this is speaking about the devout and faithful of Muhammad, including Muhammad himself:

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. ...”

[06] Muhammad's many sins:

Also notice that Qasim [Muhammad] speaks of the peoples “evil deeds”, and then consider what he said of himself:

Sahih al-Bukhari, Volume 1, Book 12, Number 760 -

“... Narrated 'Aisha: The Prophet used to say in his bowing and prostrations, “Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma-ighfirli.” (I honor Allah from all what (unsuitable things) is ascribed to Him. O Allah Our Lord! And all the praises are for You. O Allah! **Forgive me).” ...”**

Sahih al-Bukhari, Volume 1, Book 12, Number 781 -

“... Narrated 'Aisha: The Prophet used to say frequently in his bowing and prostrations “Subhanaka-Allahumma Rabbana Wabihamdika, Allahumma Ighfir-li” (I honor Allah from all what (unsuitable things) is ascribed to Him, O Allah! Our Lord! All praises are for You. O Allah! **Forgive me). **In this way he was acting on what was explained to him in the Holy Qur'an**. ...”**

Sahih al-Bukhari, Volume 2, Book 21, Number 221 -

“... Narrated Ibn Abbas: When the Prophet got up at night to offer the Tahajjud prayer, he used to say: Allahumma lakalhamd. Anta qaiyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Walakalhamd, anta-l-haq wa wa'duka-l-haq, wa liqa'uka Haq, wa qualuka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa

Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa antal-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. **And repent to You**, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). **Please forgive me my previous And future sins; And whatever I concealed or revealed** And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that 'Abdul Karim Abu Umaiya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah). ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 319 -

“... **Narrated Abu Huraira:** I heard Allah's Apostle saying. “By Allah! **I ask for forgiveness from Allah** and turn to Him in repentance **more than seventy times a day.**” ...”

Sahih Muslim, Book 004, Chapter 118, Number 1691 -

“... Ibn Abbas reported that **when the Messenger of Allah** (may peace be upon him) **got up during the night to pray, he used to say: O Allah**, to Thee be the praise Thou art the light of the heavens and the earth. To Thee be the praise; Thou art the Supporter of the heavens and the earth. To Thee be the praise; Thou art the Lord of the heavens and the earth and whatever is therein. Thou art the Truth; Thy promise is True, the meeting with Thee is True. Paradise is true, Hell is true, the Hour is true. O Allah, I submit to Thee; affirm my faith in Thee; repose my trust in Thee, and **I return to Thee for repentance**; by Thy help I have disputed; and to Thee I have come for decision, **so forgive me my earlier and later sins, the sins that I committed in secret and openly.** Thou art my God. There is no god but Thee. ...”

Sahih Muslim, Book 004, Chapter 118, Number 1695 -

“... 'Ali b. Abu Talib reported that **when the Messenger of Allah** (may peace be upon him) **got up at night for prayer he would say:** I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, Thou art the King, there is no god but Thee, Thou art my Lord, and I am Thy bondman. **I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee,**

and guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. **Remove sins from me, for none else but Thou can remove sins from me.** Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hand, and one cannot get near to Thee through evil. My (power as well as existence) is due to Thee (Thine grace) and I turn to Thee (for supplication). Thou art blessed and Thou art exalted. **I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O Allah, it is for Thee that I bowed.** I affirm my faith in Thee and I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew; and when he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desireth afterward. And when he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allah, the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: **Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I.** Thou art **the First and the Last**. There is no god, but Thee. ...”

Sahih Muslim, Book 035, Chapter 17, Number 6563 -

“... Abu Musa Ash'ari reported on the authority of his father that **Allah's Apostle** (may peace be upon him) **used to supplicate** in these words: “**O Allah, forgive me my faults, my ignorance, my immoderation in my concerns.** And Thou art better aware (of my affairs) than myself. **O Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed inadvertently and deliberately. All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public** and Thou art better aware of (them) than myself. Thou art **the First and the Last** and over all things Thou art Omnipotent.” ...”

[07] When and Where are the faithful Muslims?

Consider, that the passages refer to the “Day of Resurrection”, being the “Time of the End” and that “this nation” [Muslims] would be in a certain “place”, which we find called “Hell” until that day, as burned bodies, skeletal remains, wherein a “bridge” is made that some may cross from their “place” and come “out” of it.

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. ...”

Read the Qur'an's Surah 19:71-72, again, this time along with the Tafsir of al-Jalalayn:

Surah 19:71-72 (al-Hilali-Khan translation) -

“... [v.71] There is **not one of you but will pass over it (Hell)**: this is with **your Lord**; a Decree which must be accomplished. [2] [v.72] **Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).**”

[2] (V.19:71) See the footnote (C) of (V.68:42). ...”

Tafsir of al-Jalalayn on Surah 19:71 -

“... [19:71] There is not one of you but shall come to it, that is, [but] **shall enter Hell**. That is an inevitability [already] decreed by your Lord, [something which] He made inevitable and [which] He decreed; He will not waive it. [19:72] **Then We will deliver** (read nunajjī or nunjī) **those who were wary**, of [committing] idolatry or disbelief, [We will deliver them] **from it, and leave those who did wrong**, by way of idolatry and disbelief, crouching **therein**, on their knees. ...”

Notice the future tenses of the words, “then” [arabic, 'thumma', a chronological order], “will” and “shall”. The passages then read in a structural eventual chronological order, i.e. [1] Hell, [2] Then “save those ['Ummah' [peoples of the] 'Muslims' 'out of the fire'] who used to fear Allah and were dutiful to him” ...

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... **some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. ...”**

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... **It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they**

would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: "If you don't testify me in this hadith, then recite if you like: 'Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward'" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. ..."

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

"... The Summary of Al-Fatihah ... **Al-Fatihah directs the believers** to invoke Allah to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and **to pass over the actual Sirat (bridge over hell that everyone must pass over) on the Day of Judgment.** ..."

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

"... The Believers will be taken to Paradise Here Allah tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah, then the most righteous, then the next best and the next best . Each group will be with others like them, Prophets with Prophets, the true believers with their peers, **the martyrs** with their counterparts, the scholars with their colleagues, every group composed of people of the same kind. (till when they reach it,) means, when they arrive at the gates of Paradise, **after passing over the Sirat, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial.** Then permission will be granted for them to enter Paradise. It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then 'Isa, **then Muhammad** (may blessings and peace be upon them all). **This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement.** This is to show the noble position of Muhammad above the rest of mankind in all situations. In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, "The Messenger of Allah said: (I will be the first intercessor in Paradise.) According to the wording of

Muslim: (I will be the first one to knock at the gates of Paradise.) ...”

[08] A handful from Fire and bring out from it people who never did any good and who had been turned into charcoal:

There are even some wicked [“people who never did any good and who had been turned into charcoal”] allowed out of the fire, for no other reason than that of whim of Muhammad's Allah, bypassing all justice whatsoever.

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. ...”

[09] Everyone shall enter it:

“... Imam Ahmad narrated that Sulaiman Ibn Harb narrated that Khalid Ibn Sulaiman narrated that Kathir Ibn Ziad Al- Barsani narrated that Abu Sumaya said, “We differed about the meaning of ‘Passing through it’ (wari-duha). For some of us said that no believer will enter hell and others said all (people) shall enter it and then Allah will save those who have done righteousness. Then I met Jabir Ibn Abdallah and I informed him that we differed about the meaning of, ‘Pass through it,’ and he replied that, **“Everyone shall enter it.”** (Tafsir by Ibn Kathir on Surah 19:71, Translated from Arabic)

Another Tafsir by Ibn Kathir on Surah 19:71 shows that Muslims who deny this **“inevitable decree”** of Allah are liars:

Narrated by Abdel Razak, narrated by Ibn Ayena narrated by Amru who told us that he heard Ibn Abbas feud with Nafi Ibn Al-Azraq regarding **the meaning of, ‘Entering (Al-wurood).’ He said it meant ‘Entering (Hell),’** but Nafi disagreed. Thus Ibn Abbas read (Surah 21:98) “‘Verily ye, and the gods that ye worship besides Allah, are but fuel for Hell! To it will ye surely will enter (Wardan),’ and asked did they enter or not? He also read (Surah 11:98) ‘He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire: but woeful indeed will be the place (Wird) to which they are led (Al-mawrud)!’ Did they enter or not? **As for you and I, we will enter it but let us see if we will exit from it and I don’t see Allah taking you out of it because you lie (regarding its meaning).**” Nafi then laughed.

Narrated by Ibn Jarir, narrated by Atta who stated that Abu Rashid Al-Harury, who is called Nafi Ibn Al-Azraq, said, “They (the believers) will not hear hell’s roar.” So Ibn Abbas responded, “Woe to you! Are you insane? What of Allah’s verse (Surah 11:98) ‘He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire,’ and also the verse (Surah 19:86) ‘And We shall drive the sinners to hell being lead (Wirdan)’? And also the verse (Surah 19:71) ‘**Not one of you but will pass (Waridu-ha) through it**’? **By Allah, the supplication of those who lived previously used to be, ‘O Allah take me out of hell fire peacefully and allow me to enter paradise victorious.’**” (Tafsir by Ibn Kathir on Surah 19:71, Translated from Arabic) Source: Ministry of Islamic Affairs, Saudi Arabia.

Ibn Abbas (618 C.E.–687 C.E.) was a paternal cousin of the Prophet Muhammad. He is revered by Muslims for his knowledge on Islam. He was an expert in **Tafsir** (exegesis of the Qur’an), as well as an

*authority on Islamic Sunnah. He knew exactly how Islamic terms are understood and applied. And according to him, all Muslims, including Muhammad, will enter into **Hell**. ...”*

Sahih al-Bukhari, Volume 1, Book 2, Number 42 -

“... Narrated Anas: **The Prophet said**, “Whoever said “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain **will be taken out of Hell**. And whoever said: “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain **will be taken out of Hell**. And whoever said, “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom **will be taken out of Hell.**” ...”

Sahih al-Bukhari, Volume 1, Book 12, Number 770 -

“... Narrated Abu Huraira: The people said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He replied, “Do you have any doubt in seeing the full moon on a clear (not cloudy) night?” They replied, “No, O Allah's Apostle!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied in the negative. He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' **Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.'

There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?” The people said, “Yes.” He said, “**These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons.** The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, “Will you ask for anything more in case this favor is granted to you?’ He will say, “No by Your (Honor) Power!” And he will give to

his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, "Allah said, 'That is for you and ten times more like it.' “Abu Huraira said, "I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides.” Abu Sahd said, “I heard him saying, 'That is for you and ten times more the like of it.” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 563 -

“... Narrated Hammad from 'Amr from Jabir: The Prophet said, “**Some people will come out of the Fire through intercession looking like The Thaarir.**” I asked 'Amr, “What is the Thaarir?” He said, Ad Daghabis, and at that time he was toothless. Hammad added: I said to 'Amr bin Dinar, “O Abu Muhammad! Did you hear Jabir bin 'Abdullah saying, '**I heard the Prophet saying: 'Some people will come out of the Fire through intercession?’ He said, “Yes.” ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 564 -

“... Narrated Anas bin Malik: **The Prophet said, “Some people will come out of the Fire after they have received a touch of the Fire, changing their color, and they will enter Paradise, and the people of Paradise will name them 'Al-Jahannamiyin' the (Hell) Fire people.” ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 565 -

“... Narrated Abu Said Al-Khudri: Allah's Apostle said, “When the people of Paradise have entered Paradise, and **the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life)** and they will spring up just as a seed grows on the bank of a rainwater stream.” The Prophet said, “Don't you see that the germinating seed comes out yellow and twisted?” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 575 -

“... Narrated 'Abdullah: **The Prophet said, “I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.'** He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?’ I saw Allah's Apostle (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise. ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... Narrated Abu Huraira: Some people said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He said, “Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?” They replied, “No, Allah's Apostle.” He said, “Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?” They replied, “No, O Allah's Apostle!” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.

Then Allah will come to them in a shape they know and will say, “I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. **Then a bridge will be laid over the (Hell) Fire.” Allah's Apostle added, “I will be the first to cross it.** And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' **and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?” The companions said, “Yes, O Allah's Apostle.” He added, “So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards,** when Allah has finished the judgments among His slaves, and **intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Maul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will**

remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.'

Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.”

“Abu Huraira added: **That man will be the last of the people of Paradise to enter (Paradise).** Narrated 'Ata (while Abu Huraira was narrating): Abu Saïd was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying: “All this and as much again therewith are for you.” Then Abu Saïd said, “I heard Allah's Apostle saying, 'This is for you and ten times as much.’” Abu Huraira said, “In my memory it is 'as much again therewith.’” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 602 -

“... Narrated 'Abdullah: **Allah's Apostle said, “The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.'** He will reply, 'O Lord, Paradise is full.' Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allah will say (to him), 'Ten times of the world is for you.’” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 607 -

“... Narrated Anas: **Allah's Apostle said, “The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.'** So they will go to Adam and say, 'You are Adam, the father of mankind, and Allah created you with His Own Hands and ordered the Angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve us.' Adam will say, to them, 'I am not fit for that,' and then he will mention to them his mistake which he has committed.’” ...”

Sahih Muslim, Book 001, Chapter 83, Number 0368 -

“... Jabir reported that he had heard with his ears the Apostle (may peace be upon him) saying: **Allah will bring out people from the Fire and admit them into Paradise. ...**”

Sahih Muslim, Book 001, Chapter 83, Number 0369 -

“... Hammad b. Zaid, reported: I said to 'Amr b. Dinar: Did you hear Jabir b. 'Abdullah narrating **from the Messenger of Allah (may peace be upon him) that Allah would bring out people from the Fire through intercession. He said: Yes. ...**”

Sahih Muslim, Book 001, Chapter 83, Number 0370 -

“... Jabir b. 'Abdullah reported: **The Messenger of Allah (may peace be upon him) said: Verily people would be brought out from the Fire, and they would be burnt except the exterior (surfaces, fronts) of their faces; and they would enter Paradise. ...**”

Sahih Muslim, Book 001, Chapter 83, Number 0372 -

“... It is narrated on the authority of Anas b. Malik that **the Messenger of Allah (may peace be upon him) said: Four persons would be brought out from the Fire and would be presented to Allah. One of them would turn (towards the He))) and say: O my Lord, when Thou hast brought me out from it, do not throw me back into it, and Allah would rescue him from it. ...**”

[10] Service, from the Fear of the fire:

How many Muslims are attempting to serve a god, from fear of an eternal torment and endless suffering in fire and tortures that would never end, rather than serving the True Jehovah God, from the motive of love, for His so great sacrifice.

Afraid of the fire, every night, all because of the lie of Satan through Muhammad, and yet not truly sorrowful over their sins against a loving Jehovah Father God, who had forgiven them in Jehovah Emmanuel Christ Jesus ...

Surah 3:85 (al-Hilali-Khan translation) -

“... And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ...”

Surah 3:88 (al-Hilali-Khan translation) -

“... They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). ...”

Sahih al-Bukhari, Volume 2, Book 21, Number 222 -

“... Narrated Salim's father: In the life-time of the Prophet whosoever saw a dream would narrate it to Allah's Apostle. I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque **in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me.** I started saying, “I seek refuge with Allah from the Fire.” Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle. The Prophet said, “Abdullah is a good man. I wish he prayed Tahajjud.” **After that 'Abdullah (i.e. Salim's father) used to sleep but a little at night. ...”**

[11] Muhammad claims to be the intercessor, even though his sins were multitude:

Muslims think they will need Muhammad as their intercessor in the day of their resurrection and in the fires of Hell, but the Scriptures [KJB] teach, that Jesus is interceding now, so that none will ever perish in the flame.

Muhammad is the Intercessor in the [Muslim] Judgment (because they are in Hell, and need the intercession to be taken out of it), and only for Muslims, but according to the Scriptures, Jesus is the only intercessor, for all mankind now -

Surah 33:43-44 (al-Hilali-Khan translation) -

“... [v.43] Have they taken (others) as intercessors besides Allah? Say: “Even if they have power over nothing whatever and have no intelligence?” [v.44] Say: “To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back.” ...”

Tafsir of al-Jalalayn on Surah 39:44 -

“... [39:44] Say: ‘All intercession belongs [solely] to God, that is to say, He has exclusive control over it, and so **none can intercede except with His permission.** To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back’. ...”

Surah 20:109 (al-Hilali-Khan translation) -

“... On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him. ...”

Tafsir of al-Jalalayn on Surah 20:109 -

“... [20:109] **On that day intercession will not profit, anyone, except [intercession] from him whom the Compassionate One permits, that he intercede for such [a person], and whose word He approves, that is to say, because such [an intercessor] will say, ‘there is no god but God’ (lā ilāha illā Llāh). ...”**

Sahih al-Bukhari, Volume 1, Book 3, Number 98 -

“... Narrated Abu Huraira: I said: “O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allah's Apostle said: O Abu Huraira! “I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart “None has the right to be worshipped but Allah.” And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, “Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).” ...”

Sahih al-Bukhari, Volume 1, Book 7, Number 331 -

“... Narrated Jabir bin 'Abdullah: The Prophet said, “I have been given five things which were not given to any one else before me.

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.” ...”

Sahih al-Bukhari, Volume 1, Book 11, Number 588 -

“... Narrated Jabir bin 'Abdullah: Allah's Apostle said, “Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-d-da' watit-tammami was-salatil qa'imati, ati Muhammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu (O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly **give Muhammad the right of intercession and superiority and send him (on the Day of Judgment)** to the best and the highest place in Paradise which You promised him)', **then intercession for me will be permitted for him on the Day of Resurrection).**” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 485 -

“... Narrated Abu Huraira: **The Prophet said, “(On the Day of Resurrection)** camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever

had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns.” The Prophet added, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet added, “I do not want anyone **of you to come to me on the Day of Resurrection**, carrying over his neck a sheep that will be bleating. Such a person will (then) say, '**O Muhammad! (please intercede for me)**.' I will say to him, 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say “**O Muhammad! (please intercede for me)**.” I will say to him, “I can't help you for I conveyed Allah's message to you.” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 553 -

“... Narrated 'Abdullah bin 'Umar: The Prophet said, “A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face.” The Prophet added, “On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h).” The sub-narrator added, “**Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.**” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 307 -

“... Narrated Abu Huraira: The Prophet got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, “Don't commit Ghulul for I should not like to see anyone amongst you **on the Day of Ressurrection**, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: '**O Allah's Apostle! Intercede with Allah for me,**' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, '**O Allah's Apostle! Intercede with Allah for me,** and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, '**O Allah's Apostle! Intercede with Allah for me,**' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, '**O Allah's Apostle! Intercede with Allah for me.**' And I will say, 'I can't help you, for I have conveyed Allah's Message to you.’ ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 556 -

“... Narrated Abu Huraira: We were **in the company of the Prophet** at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, “**I will be the chief of all the people on the Day of Resurrection.** Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition

you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! **Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.' ...**"

Sahih al-Bukhari, Volume 8, Book 75, Number 317e -

“... Narrated Abu Huraira: **Allah's Apostle said**, “For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and **I want to keep such an invocation for interceding for my followers in the Hereafter.**” ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 317o -

“... Narrated Anas: that **the Prophet said**, “For every prophet there is an invocation that surely will be responded by Allah,” (or said), “For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but **I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 570 -

“... Narrated Anas: Allah's Apostle said, “Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah, the first Apostle sent by Allah' They will go to him and he will say, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Abraham whom Allah took as a Khalil. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Moses to whom Allah spoke directly.' They will go to Moses and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for this undertaking, **go to Muhammad as Allah has forgiven**

his past and future sins.' They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying(i.e. invocation) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein." (The sub-narrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.") (See Hadith No. 3, Vol 6). ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 571 -

"... Narrated 'Imran bin Husain: **The Prophet said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people)." ...**"

Sahih al-Bukhari, Volume 8, Book 76, Number 574 -

"... Narrated Abu Huraira: I said, "**O Allah's Apostle!** Who will be the luckiest person who will gain **your intercession** on the Day of Resurrection?" The Prophet said, "O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have **my intercession** on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

"... Narrated Anas: The Prophet said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask **someone to intercede for us** with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, "But you'd better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, **but you'd better go to Muhammad whose sins of the past**

and the future had been forgiven (by Allah).' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.'" The Prophet added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant)."

Sahih al-Bukhari, Volume 9, Book 93, Number 532s -

"... Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to

worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell.” We, the companions of the Prophet said, “O Allah's Apostle! What is the bridge?’ He said, “It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa’dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge).” The Prophet said, “You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize.” Abu Sa'id said: If you do not believe me then read the Holy Verse: – 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, “Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them

into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'" ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 532v -

“... Narrated Anas: The Prophet said, “The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, “Let us ask **somebody to intercede for us** with our Lord so that He may relieve us from our place. Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.' They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but **you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.**' **So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted: Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise.”** (Qatada said: I heard Anas saying that), the Prophet said, “**I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.”** The Prophet added, “**So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.”** (Qatada added: I heard Anas saying that) the Prophet said, ‘**I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter. When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will**

be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.” (Qatada said: I heard Anas saying that) the Prophet said, “So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire).” The narrator then recited the Verse:-- “It may be that your Lord will raise you to a Station of Praise and Glory.” (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 600 -

“... Narrated Anas: I heard **the Prophet saying**, "On the Day of Resurrection **I will intercede** and say, “O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts.” Such people will enter Paradise, and then I will say, “O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts.” Anas then said: As if I were just now looking at the fingers of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 601 -

“... Narrated Ma'bad bin Hilal Al'Anzi: We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, “Do not ask him about anything else first but the Hadith of Intercession.” He said, “O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession.” Anas then said, “Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but **you'd better go to Muhammad.**' **They would come to me and I would say, 'I am for that.'** Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord,

my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.'" When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Said! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Said ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. **Anas told me the same as he told you and said that the Prophet added, 'I then return for a fourth time and praise Him similarly and prostrate before Him me the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.'"** ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did

you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say: What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like: "Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but

the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance. Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ...”

Sahih Muslim, Book 001, Chapter 82, Number 0361 -

“... Ibn Mas'ud reported: Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (may peace be upon him) laughed. They (the companions of the Holy Prophet) asked: Why do you

laugh. Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he desires of Paradise) said Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I will. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0367 -

“... It is reported on the authority of Abu Zubair that he heard from Jabir b 'Abdullah, who was asked about the arrival (of people on the Day of Resurrection). He said. We would come on the Day of Resurrection like this, like this, and see, carefully. that which concerns “elevated people”. He (the narrator) said: Then the people would be summoned along with their idols whom they worshipped, one after another. Then our Lord would come to us and say: Whom are you waiting for? They would say: We are waiting for our Lord. He would say: I am your Lord. They would say: (We are not sure) till we gaze at Thee, and He would manifest Himself to them smilingly, and would go along with them and they would follow Him; and every person, whether a hypocrite or a believer, would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah willed. Then the light of the hypocrites would be extinguished, and the believers would secure salvation. and the first group to achieve it would comprise seventy thousand men who would have the brightness of full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another). Then the stage of intercession would come, and they (who are permitted to intercede) would intercede, till he who had declared: “There is no god but Allah” and had in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would sprout like the sprouting of a thing in flood water, and their burns would disappear. They would ask their Lord till they would be granted (the bounties) of the world and with it ten more besides it. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0371 -

“... Yazid al-Faqir said: This view of the Khwarij (i. e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the hajj and then going to the people (for the propagation of the views of the Khwarij). He (the narrator) said: We happened to pass by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the ahadith of) the Holy Prophet (may peace be upon him). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that thou narrateth, whereas Allah sayeth: “Verily whomsoever Thou shall commit to the Fire, Thou indeed humillateth him” (al-Qur'an, iii. 192) ; and “All those who endeavoured to get out of that would be thrown back into it” (al-Qur'an, xxxi i. 20)? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: **Have you heard about' the (exalted) position of Muhammad (may peace be upon him), i. e. to which Allah would raise, him? I said: Yes. He said: Verily the position of Muhammad (may peace be upon him) is that of great glory and that is by which Allah would bring out whomsoever He would wish to bring out.** He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered

(other things) but this much is still in my memory that people would come out of the Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator said: They would enter a river, one of the rivers of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah (may peace be upon him)? We turned back (from the views of the Khwarij), and by God every one of us abandoned this (band of Khwarij) except one man. A similar statement has been made by Abu Nu'aim. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0373 -

“... Anas b Malik reported: The Messenger of Allah (may peace be upon him) said: Allah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam and say, Thou art Adam, the father of mankind. Allah created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allah. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah took for a friend. They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah conversed and conferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; **you better go to Muhammad (may peace be upon him), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger of Allah (may peace be upon him) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then and fall down in prostration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extol my Lord with praise that He would teach me. I would then intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He**

(the narrator) said: I do not remember whether he (the Holy Prophet) said at the third time or at the fourth time: O my Lord, none has been left in the Fire, but this restrained by the Holy Qur'an, i e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative". ..."

Sahih Muslim, Book 001, Chapter 83, Number 0374 -

"... Anas reported: The Messenger of Allah (may peace be upon him) said: The believers would gather on the Day of Resurrection, and they would be concerned about it, or would be made mindful of it (i. e. the trouble for it), (and the remaining part of the hadith would be narrated) like the one transmitted by Abu Uwana, and he said in the hadith: Then I would come for the fourth time, or I would return the fourth time, and would say: O my Lord, no one has been left but he whom the Holy Qur'an has restrained. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0375 -

"... Anas b. Malik reported: The Prophet of Allah (may peace be, upon him) said: Allah will gather the believers on the Day of Resurrection and they would be made mindful of it; and the rest (of the hadith) is like the one narrated above; and then he mentioned the fourth time: And I (the Holy Prophet) would say: O my Lord, no one is left in the Fire except he whom the Qur'an has restrained, i e. eternally doomed. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0376 -

"... Anas b. Malik reported: Verily the Apostle (may peace be upon him) said: He who professed: There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. Ibn Minhal has made an addition (of these words) in his narration: Yazid said: I met Shu'ba and narrated to him this hadith. Shu'ba said: Qatada transmitted to us this hadith from Anas b. Malik who heard it from the Apostle of Allah (may peace be upon him) with this alteration that he substituted the word Zurra (grain) in place of Zarra (atom). Yazid said: Abu Bistam has made a change in it. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0377 -

"... Ma'bad b. Hilal al 'Anazi reported: We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (may peace be upon him) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrabim (peace be upon him) for

he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah's Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; **you better go to Muhammad (may peace be upon him). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people, my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raise our head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that.** This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Holy Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah. He (the narrator, Ma'bad) said: I hear testimony to the fact that the hadith transmitted to us-by Hasan was heard by him from Anas b. Malik and I can see that he reported it twenty years back, when he was hale and hearty. ...”

“... Abu Huraira reported: Meat was one day brought to the Messenger of Allah (may peace be upon him) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don't you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a " Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: **better go to Muhammad (may peace be upon him). They would come to me and say: O Muhammad, thou art the messenger of Allah and the last of the apostles. Allah has**

pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? **I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door.** The Holy Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0380 -

“... It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (may peace be upon him) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. **So they would come to Muhammad (may peace be upon him). He would then be permitted (to open the door of Paradise).** Trust worthiness and kinship would be dispatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in traversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0381 -

“... Anas b. Malik reported: **The Messenger of Allah** (may peace be upon him) said: **I would be the first among people to intercede** in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0382 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Amongst the apostles I would have the largest following on the Day of Resurrection, and I would be the first to knock at the door of Paradise. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0383 -

“... Anas b. Malik said: The Apostle of Allah (may peace be upon him) said: I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there would be an apostle among the apostles who would be testified to by only one man from his people. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0384 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: I will come to the gate of Paradise on the Day of Resurrection, and would seek its opening, and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0385 -

“... **Abu Huraira reported: Verity the Messenger of Allah** (may peace be upon him) **said:** There is for every apostle a (special) prayer with which he would pray. I wish I could reserve, **my prayer for intercession of my Ummah on the Day of Resurrection.** ...”

Sahih Muslim, Book 001, Chapter 84, Number 0386 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There is for every apostle a prayer, and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0387 -

“... 'Amr b. Abu Sufyan transmitted a hadith like this from Abu Huraira who narrated it from the Messenger of Allah (may peace be upon him). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0388 -

“... Amr b. Abu Sufyan reported: Abu Huraira said to Ka'b al-Ahbar that **the Apostle of Allah** (may peace be upon him) **had said:** For every apostle there is a (special) prayer by which he would pray (to his Lord). **I, however, intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection.** Ka'b said to Abu Huraira: Did you hear this from the Messenger of Allah (may peace be upon him)? Abu Huraira said: Yes. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0389 -

“... Abu Huraira said: The Prophet of Allah (may peace be upon him) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0390 -

“... Abu Huraira said: The Messenger of Allah (may peace be upon him) said: Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would be granted for him. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0391 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There was for every apostle a prayer with which he prayed for his Ummah and it was granted to him; but I wish, if Allah so wills, to defer my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0392 -

“... Anas b. Malik reported: Verily the Apostle of Allah (may peace be upon him) said: There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0393 -

“... This hadith is narrated with the same chain of narrators by Qatada. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0394 -

“... Mis'ar transmitted it with the same chain of narrators from Qatada except that in the hadith narrated by Waki' (the Prophet) said: “He was endowed,” and in the hadith reported by Abu Usama (the words are): “It is reported from the Apostle of Allah (may peace be upon him).” ...”

Sahih Muslim, Book 001, Chapter 84, Number 0395 -

“... Muhammad b. 'Abd al-A'la reported it to me: Mu'tamir narrated to us on the authority of his father who transmitted it from Anas that verily the Apostle of Allah (may peace be upon him) said, and then narrated the hadith like the one transmitted by Qatada on the authority of Anas. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0396 -

“... Abu Zubair heard Jabir b. Abdullah reporting it from the Apostle of Allah (may peace be upon him): For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

[12] Was Muhammad a true prophet according to his own test?

Well, was Muhammad a true or false prophet and how did he die, according to his own words, and those of Allah's?

In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

Who killed Muhammad and why? What does the Qur'an and Hadith, etc say?

Surah 69:44-51 (al-Hilali-Khan translation) -

“... [v.44] **And if he (Muhammad) had forged a false saying concerning Us (Allah),** [v.45] **We surely would have seized him by his right hand (or with power and might),** [v.46] **And then We certainly would have cut off his life artery (aorta),** [v.47] **And none of you could have withheld Us from (punishing) him.** [v.48] And verily, this (Qur'an) is a Reminder for the Muttaqun (the pious. See V.2:2). [v.49] And verily, We know that there are some among you that belie (this Qur'an). (Tafsir At-Tabari) [v.50] And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection). [v.51] **And verily, it (this Qur'an) is an absolute truth with certainty.** ...”

Surah 69:44-51 (Pickthall translation) -

“... [v.44] **And if he had invented false sayings concerning Us,** [v.45] **We assuredly had taken him by the right hand** [v.46] **And then severed his life-artery,** [v.47] **And not one of you could have held Us off from him.** [v.48] And lo! it is a warrant unto those who ward off [evil]. [v.49] And lo! We know that some among you will deny [it]. [v.50] And lo! it is indeed an anguish for the disbelievers. [v.51] **And lo! it is absolute truth.** ...”

Surah 69:44-51 (Shakir translation) -

“... [v.44] **And if he had fabricated against Us some of the sayings,** [v.45] **We would certainly have seized him by the right hand,** [v.46] **Then We would certainly have cut off his aorta.** [v.47] **And not one of you could have withheld Us from him.** [v.48] And most surely it is a reminder for those who guard [against evil]. [v.49] And most surely We know that some of you are rejecters. [v.50] And most surely it is a great grief to the unbelievers. [v.51] **And most surely it is the true certainty ...”**

Surah 69:44-51 (Yusuf-Ali translation) -

“... [v.44] **And if the messenger were to invent any sayings in Our name,** [v.45] **We should certainly seize him by his right hand,** (5669) [v.46] **And We should certainly then cut off the artery of his heart:** (5670) [v.47] **Nor could any of you with him (5671) (from Our wrath).** [v.48] But verily this is a Message for the Allah-fearing. [v.49] And We certainly know that there are amongst you those that reject (it). [v.50] But truly (Revelation) is a cause of sorrow (5672) for the Unbelievers. [v.51] **But verily it is Truth (5673) of assured certainty. ...”**

“... (5669) - The right hand is the hand of power and action. Anyone who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. **The argument is that if an imposter were to arise, he would soon be found out. He could not carry out his fraud indefinitely. ...**

(5670) - This would effectually stop the function of his life. ...”

Surah 69:44-46 (Dawood translation) -

“... Had he invented lies concerning Us, We would have seized him by the right hand and severed his heart's vein. ...”

This was a Meccan Surah, which means it was around and recited for years.

Considering one of the greatest Commentators on the Qur'an, Jalalayn:

Tafsir al-Jalalayn on Surah 69:44-51 -

“... [69:44] **And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said,** [69:45] **We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power;** [69:46] **then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death,** [69:47] **and not one of you** (ahadin is the subject of mā, min being extra, used to emphasise the negation; minikum is a circumstantial qualifier referring to ahadin) **could have defended**

him (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffixed] pronoun in **‘anhu refers to the Prophet**), **in other words, there is none to prevent Us from punishing him.** [69:48] And assuredly it, that is, the Qur’ān, is a reminder for the God-fearing. [69:49] And assuredly We know that some of you, O people, are deniers, of the Qur’ān, and [some of you are] believers [in it]. [69:50] And assuredly it, that is, the Qur’ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it. [69:51] **And assuredly it, that is, the Qur’ān, is the certain truth. ...”**

Muhammad was poisoned by a Jewish woman [Zaynab Bint al-Harith], whose family Muhammad had recently murdered at the battle of Khaybar, as given by the Sahih Hadith:

Sahih al-Bukhari. Volume 3, Book 47, Number 786 -

“... Narrated Anas bin Malik: **A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it.** She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 4, Book 53, Number 394 -

“... Narrated Abu Huraira: **When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews).** The Prophet ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet asked, “Who is your father?” They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father.” On that he asked, “Who are the people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet said, “You may be cursed and humiliated in it! By Allah, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Ab Li-AI-Qasim.” **He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you.” ...”**

Sahih al-Bukhari, Volume 7, Book 71, Number 669 -

“... Narrated Abu Huraira: **When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep.** Allah's Apostle said, “Collect for me all the Jews present in this area.” (When they were gathered) Allah's Apostle said to them, “I am going to ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim!” Allah's Apostle said to them, “Who is your father?” They said, “Our father is so-and-so.” Allah's Apostle said, “You have told a lie. for your father is so-and-so,” They said, “No doubt, you have said the truth and done the correct thing.” He again said to them, “If I ask you about something; will you tell me the truth?” They replied,

“Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father,” Allah's Apostle then asked, “Who are the people of the (Hell) Fire?” They replied, “We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it” Allah's Apostle said to them. “You will abide in it with ignominy. By Allah, we shall never replace you in it at all.” Then he asked them again, “If I ask you something, will you tell me the truth?” They replied, “Yes.” He asked, **“Have you put the poison in this roasted sheep?” They replied, “Yes,” He asked, “What made you do that?” They replied, “We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you.” ...**

Sahih Muslim, Book 026, Chapter 17, Number 5430 -

“... Anas reported that **a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger. ...**

Sahih Muslim, Book 026, Chapter 17, Number 5431 -

“... Anas b. Malik reported that **a Jewess brought poisoned meat and then served it to Allah's Messenger** (may peace be upon him) ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 515-516 paragraphs 764-765 -

[page 515 paragraph 764] “... *The apostle besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now the apostle had taken possession of all their property – al-Shaqq, Nata, and al-Katiba and all their forts – except what appertained to these two.* When the people of Fadak heard of what had happened they sent to the apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhayyisa b. Mas'ud, brother of B. Haritha. [1] When the people of Khaybar surrendered on these conditions they asked the apostle to employ them on the property with half share in the produce, saying, 'We know more about it than you and we are better farmers.' The apostle agreed to this arrangement on the condition that 'if we wish to expel you we will expel you.' He made a similar arrangement with the men of Fadak. So Khaybar became **[page 515-516 paragraph 764-765]**

* ...* Cf. Baladhuri, p. 25. He quotes 'Abdullah b. Abu Bakr as I.I.'s authority.
[1] Cf. Bal. 29 f.

[page 516 paragraph 764-765] “... the prey of the Muslims, while Fadak was the personal property of the apostle because they had not driven horses or camels against it.

[1]

When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. he took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with you brother at Khaybar.' The muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him.

Having finished with Khaybar, the apostle went to Wadi'l-Qura and besieged its people for some nights, then he left to return to Medina. ...

... [1] Cf. Surah 17:66, i.e. captured it by force of arms.” [page 516 paragraph 765]

Ibn Sa'd, page 252 -

“... The Apostle of Allah sent for **Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king, we will get rid of you. ...**”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 144 -

“... A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his Sahih, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's Messenger (peace and blessings of Allah be upon him).

[T. 'Aishah (may Allah be pleased with her) said, “The Prophet (peace and blessings of Allah be upon him) **in his ailment in which he died**, used to say,

'O 'Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this

time, I feel as if my aorta is being cut from that poison.'” ...”

Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day [as well on the day he was greatly affected by a spell of sorcery which made him dream he was having intimate relations with his child-bride wife Aishah], see Sahih al-Bukhari and Sahih Muslim -

Sahih al-Bukhari, Volume 7, Book 71, Number 663 -

“... Narrated Saud: **The Prophet said, “If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night.”** (Another narrator said **seven** dates). ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 664 -

“... Narrated Saud: I heard Allah's Apostle saying, “If Somebody takes **seven** 'Ajwa dates in the morning, neither magic nor poison will hurt him that day.” ...”

Sahih Muslim, Book 023, Chapter 25, Number 5081 -

“... 'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day. ...”

Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

Surah 113:1-2 (al-Hilali-Khan translation) -

“... [v.1] Say “I seek refuge with (Allah), the Lord of the daybreak, [v.2] “From the evil of what He has created, ...”

Tafsir of al-Jalalayn on Surah 113:1-2 -

“... **[113:1]** Say: ‘I seek refuge in the Lord of the Daybreak, the morning, **[113:2]** from the evil of what He has created, of obligated animate beings **and non-obligated ones and from all inanimates, such as poison and so on;** ...”

Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him, in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again, but instead was poisoned and suffered for a long time:

Sahih al-Bukhari, Volume 1, Book 2, Number 35 -

“... Narrated Abu Huraira: The Prophet said, “The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or

will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 54 -

“... Narrated Abu Huraira: The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 332 -

“... Narrated Abu Huraira: I heard Allah's Apostle saying, “By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.” ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 333 -

“... Narrated Al-A'rai: Abu Huraira said, Allah's Apostle said, “By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life).” Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath. ...”

Scripture [KJB] says:

Mat 26:52 Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Hos 8:7 “... sown the wind, and they shall reap the whirlwind ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4513 -

“... 4513. It was narrated from 'Abdur-Razzaq: “Ma'mar informed us, from Az-Zuhri, from the son of Ka'b bin Malik, from his father, that Umm Mubashshir said to the Prophet, during his final illness: 'O Messenger of Allah, what do you think is the cause of your illness? **I cannot think of anything that caused my son's illness except the poisoned sheep that he ate with you at Khaibar.**' **The Prophet said: 'And I do not**

think there is anything wrong with me except that, but now it has cut off my aorta.” (Sahih) ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4512 -

“... 4512. Wahb bin Baqiyyah narrated to us, from Khalid, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, who said: “The Messenger of Allah used to accept gifts but he did not eat (that which was given in) charity.” And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad bin 'Amr, that Abu Salamah – and he did not mention Abu Hurairah – said: “The Messenger of Allah used to accept gifts, but he did not eat (that which was given in) charity.” And he added: “A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allah ate from it, as did the people. he said: 'Lift up your hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Bara' bin Ma'rur Al-Ansari died (of that poison), and he sent word to the Jewish woman asking: 'What made you do what you did?' She said: 'If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.' **The Messenger of Allah ordered that she be killed, then he said during his final illness: 'I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.'**” (Hasan) ...”

Ibn Sa'd, pages 252-253 -

“... The Apostle of Allah took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah said: Hold back your hands! Because this foreleg has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from spitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was something wrong. Bishr did not rise from his seat but his color changed to that of taylsan (a green cloth) ...”

At-Tabari, page 124 -

“... The Messenger of God said during the illness from which he died – the mother of Bishr b. al-Bara had come in to visit him – “Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar. ...”

Sunan Ibn Majah, Volume 2, Book 6, Chapter 64, Number 1622 -

“... 1622. 'Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah.” (Sahih) ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 197 -

“... Narrated 'Aisha: “When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my

house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man.” 'Ubaid-Ullah (the sub narrator) said, “I informed 'Abdullah bin 'Abbas of what'Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib).” 'Aisha further said, “When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.” ...”

Muhammad said [basically] that if he was a false prophet, Allah would cut his aorta. Well?

[13] The MVP, the most valuable person?

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 71-72; paragraph 105-106 -

“... Some months after our return he and his brother were with our lambs behind the tents when his brother came running and said to us, 'Two men **[page 71-72, paragraph 105]** clothed in white have seized that Qurayshi brother of mine and **thrown him down and opened up his belly, and are stirring it up.**” We ran towards him and **found him standing up with a livid face.** We took hold of him and asked what was the matter. he said, “Two men in white raiment came and **threw me down and opened up my belly and searched therein for I know not what.**”[1] So we took him back to our tent.

His father said to me, “I am afraid that this child has had a stroke, so take him back to his family before the result appears.” So we picked him up and took him to his mother who asked why we had brought him when I had been anxious for his welfare and desirous of keeping him with me. I said to her, “God has let my son live so far and I have done my duty. I am afraid that ill will befall him, so I have brought him back to you as you wished.” She asked me what happened and gave me no peace until I told her. **When she asked if I feared a demon possessed him, I replied that I did. ...”**

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 72; paragraph 106 -

“... Thaur b. Yazid from a learned person who I think was Khalid b. Ma'dan al Kala'i told me that some of **the apostle's** companions asked him to tell them about himself. He said: 'I am what Abraham my father prayed for and the good news of (T. my brother) Jesus. When my mother was carrying me she saw a light proceeding from her which showed her the castles of Syria. I was suckled among the B. Sa'd b. Bakr, and while I was with a brother of mine behind our tents shepherding the lambs, **two men in white raiment came to me with a gold basin full of snow. Then they seized me and opened up my belly, extracted my heart and split it; then they extracted a black drop from it and threw it away; then they washed my heart and my belly with that snow until they had thoroughly cleaned them. Then one said to the other, weigh him against ten of his people; they did so and I outweighed them. Then they**

weighed me against a hundred and then a thousand, and I outweighed them. He said, "Leave him alone, for by God, if you weighed him against all his people he would outweigh them." ..."

[14] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, "Ye Are My Witnesses" -

"... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ..."